MONTHLY

Tahrik-i-jadid

Rabwah

Editor : Naseem Saifi

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日本アハマディア ムスリム協会
AHMADIYYA MUSLIM ASSOCIATION, JAPAN

جاپانی قوم کے نام پیغام

[Urdu text]

۱۷/۵/۸۱

〔要旨〕

日本の皆様へ　太陽が私たちの目に光を与えてくれる様に、私の希望と祈りもイスラムの太陽となり、皆様に光を与えてくれますように。我々の創造主「アルラー」を理解し、モハマド（彼の上に平安あれ）が受けられた全ての恵みで、皆様の人生が明るくなりますように。

ミルザー・ムバラク・アハマド

（アハマド氏は、日本の皆様へとくにウルドゥ語でメッセージをおくってくださいましたので、ここに掲載いたしました。）

世界の著名な宗教人の来日がさかんです。ラマ教の指導者ダライ・ラマ師、つづいてヨハネ・パウロ二世ローマ法王が日本の土を踏まれて、国民と親しく言葉を交わされた話はまだ耳新しい。そして、このほどパキスタンからイスラム教の国際部長ミルザー・ムバラク・アハマド氏が来日されたので、お話をお願いしてみた。

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〈編集部より〉

ミルザー・ムバラク・アハマド氏にインタビューさせていただいたのは五月十七日夕刻、場所はホテル・ニューオータニで、氏の来訪を知って挨拶に馳けつけた大学の先生、学生、信者の方たちでいっぱいでした。お話を伺うのはとてもムリと半ばあきらめたのですが、日本アハマディア・ムスリム・ミッション主任宣教師のアタウル・ムジーブ・ラシェド氏のお骨折りにより、短い時間ではありましたが、希望をかなえていただくことができました。両氏には紙上をかりて御礼を申し上げます。別れの際の握手はとても温かでした。

بسم الله الرحمن الرحيم

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Editor
NASEEM SAIFI

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MALFOOZAT

FORCE OF NEWS

The Sign (the proof) of the truth of the Truthful and the one who is Commissioned by God is that God the Almighty gives him the news of the Unseen. The news that He gives them has a force behind it which is not granted to others. The news that the astrologers give does not possess that force and grandeur which is to be met with in the news that is given to the one who is Commissioned by God. More than that, the news that is given by the one who is Commissioned by God is not based on conjecture and insight. For example, the Holy Prophet, sallallaho alaihi wa sallam, foretold his success and the utter defeat of the enemies when he was at Mecca and devoid of all means. Could any worldly-wise looking at the condition of the Holy Prophet, sallallaho alaihi wa sallam, think of his success and that the people who were opposing him would suffer a defeat with humiliation? Then behold, what the result was. Thus this is a great sign (proof) that is given to the one who is Commissioned by God.

(Malfoozat Vol. 8, p-136)

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GOD WISHES Ahmadi Students to lead

Huzur offers a present of Soya lesethene to top twenty students :

While addressing the First one-day convention of the Ahmadiyya Students Association, Hazrat Imam Jamaat Ahmadiyya remarked that 'God wishes the Ahmadiyya Students to lead the world in research !

The Convention was held in the premises of the Majlis-i-Ansarullah Markaziyya, Rabwah on the 10th of November, 1980.

"The field of research is a never ending field. The work there has to be continued generation after generation," he said.

In order to help the bright students, Huzur offered a present of Soya Lesethene to twenty students ; he also told them how useful it was to memorise any given topic.

Huzur laid stress on the fact that 'Islam demands that everybody must have his right and none should be deprived of it."

As for the selection of the twenty students who would be offered Soya Lesethene, Huzur said "These top students from every University and every Board, totalling not more than twenty should be presented to him. All these students should have to appear

(Continued on page 12)

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SO SAID

The Founder of the Ahmadiyya Movement

Struggle for Interest

Nobody can create interest in appropriate deeds and acts of worship by himself and of his own accord. It is possible only through the Grace of God and by the power given by Him. Of course, one must not lose patience; he should continue praying to God for His grace and for the power to be granted by Him; he should not get tired of praying. When a man keeps himself engaged in prayer with steadfastness, he is granted by God whatever he asks for, through His grace. That is, he begins to feel interested in the acts of worship and enjoys its sweetness. But if the man does not struggle for it and wishes to achieve it by blowing on himself, it would be against the usual way of God. Whoever puts God to test in this way, really plays a joke with Him and is ultimately ruined. You should remember it well that the heart is in the hands of God. If He does not bestow His grace, the man might run away and the very next day he might become a Christian or he may be involved in some other irreligiousness. That being the case, it is essential that one should always be asking for the grace of God and for His help so that He may keep him on the right path. He who does not care for God turns into a Satan. One should, therefore, be asking for the forgiveness of his sins so that the poison and the excitement that kill the man may not find way into him (i.e. he may be spared of these things).

(Malfoozat Vol. 8, p. 155)

Whom does God Love?

You should know it with certainty that it is not the people who put on fine dresses or who are very rich and eat well, that are loved by God; God loves the people who give preference to religion over the worldly affairs and who are altogether for God. You should, therefore, pay attention to the latter and not to the former one. When I look at the present condition of the Community. I am saddended, for, it is very weak and many stages have to be covered as yet by it but when I look to the promises of God which He has given me, my sadness is changed into hope. One such promise is:

و جاعل الذين اتبعوک فوق الذين
كفروا الى يوم القيامه

This is true that He will make my followers victorious but everybody who is initiated on my hands cannot be said to have become my follower unless he brings about a change in himself which is required to be my follower; he must follow me in every way so much so that it may seem as if he has lost himself in my obedience. Unless that happens one cannot be called a true follower.

That also shows that this is the destiny of God that I should get a

Jamaat which should be completely obedient to me. This is what provides me with consolation and my sadness is changed into hope. I have no worry that I may not get this kind of Jamaat: I must definitely get a Jamaat like that, for, that is the promise of God. What makes me sad is that the Jamaat is not yet ripe and I am receiving the messages of my passing away from this world. The condition of the Jamaat at this time is like the babe who has sucked the breast only for two to four days and his mother passes away. However, I keep my eyes on the promises of God and God it is who provides me with the contentment and satisfaction. At this weak stage of the Jamaat when it stands in need of a lot of training, it is highly imperative that I should draw your attention to the fact that you should have a true relationship with God and it is He to whom you should give preference and the pure Jamaat of the Holy Prophet sallallaho alaihi wa sallam, should be your model and you should walk on their footsteps.

(Malfoozat Vol. 8, p. 298)

Spread of Islam

It is quite untrue that Islam spread in India at the point of the sword. Not in the least. The Kings did not spread Islam In India, by force, rather, they paid very little attention towards religion. The spread of Islam in India is the result of the attention, prayers and influence of the Ulema and the Mashaikh (religious leaders) of the country. The Kings cannot entrench the love of Islam in the hearts of the people. Unless a man becomes a model of the teachings of Islam, the others are not influenced by him. The saintly people annihilate themselves for the sake of God: they become Quran personified and Islam personified and a manifestation of the Holy Prophet, sallallaho alaihi wa sallam; then they are given the power to pull the people towards themselves and the good natured people are influenced by them. It is through their power of pulling the people to themselves and their influence that brought 900 million people to Islam; no religion has spread so fast. These were the very people who gave their good and religious example and their strong proofs drew the people (towards Islam). But these saintly people were also not spared; they were abused and accused, though the abuses hurled on me are much more, but they also passed through these hardships. Ulema have always been doing one thing or the other.

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(Malfoozat Vol. 8, p. 207)

How to avoid sin

You should know it for certain that it is only the faith in God the Almighty that can enable a man to avoid sin and the major aim of life is none other than being saved from the sin.

Behold! the snake seems to be beautiful and a child would like to hold it and he would even try to do so but a wise person who knows that the snake would bite and kill, would never like to go near it. Rather if he comes to know that there is a snake in the house he would never enter it. Likewise, he who takes the poison to be a ruinous thing never dares take it. That exactly is the case with the sin. Unless a man takes it to be a dangerous poison, he can never get rid of it. This certainty (that the sin

is dangerous poison) is the product of God-realisation. What, then, makes a man bold to commit sin, though he believes in God and knows sin. There is no other reason for it except that he has no God-realisation and is devoid of insight—these are the things that produce sin-burning nature. If this result is not produced then, God forbid, it will have to be admitted that Islam is devoid of its basic aim. But I tell you that it is not so. It is only Islam that produces this result in its fullness—and the means for it is the converse of God. And this is what gives a perfect faith in the Being of God and this is what shows that God hates sin and punishes it. Sin is a poison which starts in a minor form and goes into a major one and ultimately leads the man to disbelief.

(Malfoozat Vol. 8, p. 253)

Three Types

That is, there are three types of people. Those who are Zalimullinafsihi are the people who are overpowered by their self (low passions) and it is as if they are in the tight grip of their self. Number two are the people who are Muqtasid i.e. moderate. They are as if sometimes their self overpowers them and some times they over-power their self and thus they come out of their first condition. The third type of people are those who are altogether free from the grip of their self. They are called Sabiq bil Khairat, i.e. the people who excel others in doing good and they are wholly and solely for God. They gain the intellectual and practical powers. This type of people are very useful for the service of religion. It is because of this law (of nature) that God has commanded that since all the people cannot be suitable for this work (service of religion) and God's law of nature demands that there should be some people who engage themselves in trade, agriculture or office work, there must be some who should take up the service of religion in the preaching field so that the nation may not in the future be misled and it may not stumble.

(Malfoozat Vol. 8, p 302)

Grandeur of God

The servants are very active and energetic in performing their duties in connection with their service but when it is the time for the prayer they avoid making ablution because the water is cold and thus they do leave off the prayer. Why so? It is because they don't have the realisation of the grandeur of God. Had they given any thought to it and had it also occured to them that they have to pass away from this world, all the negligence and carelessness would have vanishd. That being the case one must establish the grandeur of God in on's heart and must always fear Him. His (God's) grip is very hard. Of course He does over-look and pardon but when He gets hold of some one, then, it must be remembered that His grip is very hard. So much so that :

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He does not care as to what would happen to those whom he would leave behind.

On the other hand, those who fear Him and possess a realisation of His grandeur are honoured by Him and He becomes a shield for them. It is mentioned in the Hadees that :

من كان لله كان الله له

That is whoever is for God, God is for him.

But what a pity, the people who pay attention to this fact and wish to come to God would like the thing to happen in a jiffy. They do not know how great is the patience and steadfastness needed in the religious affairs. How surprising it is that the worldly affairs for which they try all they can, take years and years and they patiently wait for them. The Farmer sows the seed and then waits for it for long time. But when these people come to the religious affairs they would like things to happen just by blowing. On the very first day they would like to reach the heavens, though they have passed through no hardships and have not struggled for it. You must remember that this is not how the law of God works. The development of everything is evolutionary and God is never pleased by the mere fact of our saying that we are Muslims.

God the Almighty says :

احسب الناس ان يتركوا ان يقولوا

امنا و هم لا يفتنون

Do these people think that God would be pleased and leave them off simply because they say that they have believed and that they would not have to pass through trials and tribulations. This is contrary to the usual way of God that the people should be made Wali just by blowing. Had that been His way, the Holy Prophet would have blown on his companions and made them Wali and he would not have made them pass through hardships and trials ; they had to sacrifice their lives. Had that not been the case God would not have said about them.

منهم من قضى نحبه و منهم من ينتظر

و ما بدلوا تبديلا

(Malfoozat Vol. 8, p. 356)

Sincere Prayers

God Says :

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ان الحسنات يذهبن السيئات

That is, good deeds or the Prayer (Salat) become a means of the removal of evils, and at another place (in the Holy Quran) it is said that the Prayer (Salat) restrains a person from evil deeds. But what we actually find is that despite the fact that the people pray, they still commit evil deeds. The reason for this is that although they do pray, they do not do so with any sincerity of their heart ; it is only a matter of formality and a habit and their Prayer is not the real Prayer at all. Their spirit is dead. This is not the kind of Prayer that has been called *Hasanat* (حسنات), by God.

Moreover, the word *Hasanat* has been used here instead of Salat, though both the words mean the same thing ; the reason is that God wishes to show that only sincere Prayer restrains the people from evil deeds and that makes the real Prayer a thing of beauty. It is only a sincere Prayer that brings down blessings and it definitly safeguards a man against evil deeds.

The Prayer is not a few postures of sitting and standing. The kernel of the Prayer is supplication which produces an ecstatic pleasure. The fact is that the physical postures of the Prayer are a reflection of the spiritual postures.

(Malfoozat Vol 9, p. 8)

Etiquettes of Prayer

Some people request me to pray for them but it is a pity that they are **not** aware of the etiquettes of

asking for prayers. Inayat Ali wanted to be prayed for him and he sent Khwaja Ali that he should go and request for the prayer. This cannot avail anything at all. The prayer cannot be effective unless the one who is asking for the prayer brings about a change for the better and unless he follows and obeys the one whom he is asking to pray for him. If the patient does not want to follow the instructions of the physician, it simply is not possible that he should benefit from the prescription. Just as it is necessary for the patient to use the prescription. likewise it is necessary that the etiquettes of the prayer should be followed.

It is narrated in the Tazkiratul Auliya that somebody asked a saintly person to pray for him. The saintly person asked him to bring cooked rice and milk (for him to eat). The man was surprised (as to why he should have been asked to do so). But of course he did bring the rice and the milk. The saintly person prayed for him and the prayer was accepted. Then the saintly person told him that it was just to strengthen the relations that he had asked for the rice and the milk.

It is also narrated in the biography of Bawa Farid Sahib that somebody came to him and asked to pray for the recovery of a stamped paper of his which had been lost. He was told to bring a sweet dish. When the man went to bring the sweet dish he found his document at the shop of the confectioner.

I have related these things to show that unless there is a sort of relationship between the person who is asking for the prayer and the person who is to pray for him, the prayer cannot be effective. This relationship makes the prayer fervent.

At times the prayer is not accepted because the people do not know the etiquettes and this failure makes them suspicious of God and turns them into a pitiable position.

(Malfoozat Vol. 9, p. 23)

Qualities of a Reformer

A Reformer must possess four qualities.

He must have insight through which he should present the intellectual problems in so nice a way that the listeners should enjoy him. Sensible exposition appeals to the mind while senseless things create a sort of confusion. Sensible things are like a tasty beverage which is enjoyed by the one who drinks it.

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Two, he should be a practical man. He should be faithful and courageous, for, he who does not act upon what he tells others to do, will never be effective.

Three, he must be attractive. There never has been a prophet who did not possess the quality of attraction. In fact every person who is commissioned by God is granted the power to attract. He keeps sitting in his own place and draws the people to himself—and in fact, the people are themselves drawn to him.

Four, he should show miracles and signs and strengthen the faith of the people.

The worldly preachers do not possess any of these qualities.

(Malfoozat Vol. 9, p. 25)

Concentration

The Prayer (Salat) during which one starts thinking of something else (i.e. the thoughts do not tally with the words of the Prayer) is nothing less than a curse and it is thrown back on to the face of the man ; it is not accepted.

God says :

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ویل للمصلین الـــذین هم عن صلاتهم ساهون

Cursed be the people who are unaware of the reality of their prayer. The Prayer worth its name is the one that one can enjoy and it is this kind of Prayer that creates hatred for the sin ; also this is the Prayer which has been called the Mi'raj (the highest point of achievement of the believer. Prayer is the means of advancement.

ان الحسنات یذھبن السئیات

The good deeds efface the evil deeds Lo ! if a man continues asking a niggardly person to give him something he will, some time, take pity on him and give him something. In the case of God, He Himself says : Ask Me and I will give you.

Whenever the Holy Prophet, sallallaho alaihi wa sallam, stood in need of something he would make ablution and stand up for the Praver and ask for his needs to be fulfilled.

(Malfoozat Vol. 9. p. 40)

Postures of Prayer—Sign of Respect

Whenever the Holy Prophet, sallallaho alaihi wa sallam, f und himself in troubles he would stand up for the Prayer. This is my personal experience and also the experience of the righteous people who have gone before me that there is nothing more effective in taking one closer to God than the Prayer (Salat).

When a man is in the standing position (during the Prayer) he actually displays respect. When a slave stands before his master he stands hands-folded. Going to Roku is also an expression of respet—more than that of standing p sture. Prostration is the sign of the greatest respect. When a person annihilates himself, he throws himself into prostration.

I am sorry for the ignorant people who wish to make amendments in the mode of the Prayer ; they object to the Roku and Prostration.

(Malfoozat Vol. 9, p. 110)

Purify Your Wealth

Take the case of Zakat. There are many people who do pay the Zakat but they do not mind as to what kind of wealth is the one from which Zakat is being given. If a dog is slaughtered, or a swine for that matter, they will not become lawful simply because they have been slaughtered in the Islamic way.

The word Zakat is derived from *Tazkiya*. First of all, you should purify your wealth and then take out Zakat therefrom. He who does so, does the correct thing that Islam demands. But the person who makes no distinction between the lawful and the unlawful has gone

far away from the real significance of Zakat. One should get rid of this kind of mistakes (wrong deeds) and try to understand the Pillars of Islam well. Then and then alone they can be a means of salvation, otherwise nothing can be gained from them and the man is put off far away from where he really should be.

There is nothing to be proud of. Do not associate anybody with God. Do appropriate deeds. Do not love money. God says :

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لن تنالوا البر حتى تنفقوا مما تحبون

You cannot attain to real virtue unless you spend from what you like very much. Let the days of the Holy Prophet, sallallaho alaihi wa sallam, guide your footsteps In those days the Companions of the Holy Prophet, may God be pleased with them, did not care for their lives, nor for their children or their wives. Everyone of them was craving to die at the feet of the Holy Prophet sallallaho alaihi wa sallam.

Tell me on oath, do you have the same feelings ? Whenever there is a little of trial you are worried and you begin to complain against God. Whoever is like this, cannot be a Muslim in the sight of God.

(Malfoozat Vol. 9. p. 125)

Basis of Appreciation

People generally say that they believe in God ; it is only a matter of formality. They do not have the knowledge and understanding of God that may burn the sins. Anyone who has that kind of understanding of God can never commit sins. Appreciation of everything depends on its knowledge. Behold ! if an ignorant person gets a diamond or a pearl, he will sell it for a few pennies. Same is the case with those ignorant people who do not recognise God ; for them the value of a few pennies is more than the value of God. Wherever they find a little of worldly gain, they sell their faith. They go to the court to give false evidence in order to get a few pennies. The command of God that lies should not be told and false witness should not be borne is not even worth a few pennies. This is what is called selling the verses of God for a paltry amount, that is, a man should disregard the commands of God for a small gain.

(Malfoozat Vol. 9, p. 36)

Ultimate Remedy

Whatever the difficulties, whether they are financial or connected with other aspects of life, their ultimate remedy lies in Prayer God is the Owner of everything and He does whatever He pleases—and He is in fact in a position to do whatever He likes, for, He controls everything. If a man has good dealings with an Officer and he does things to his pleasure, that Officer can do a lot of good to him. Then do you think the God who is the real Ruler and Owner cannot do any good to you ?

But it should be remembered that praying to God is not like firing a bullet that you do it from distance and then go away. The person whom you wish to ask to pray for you has to be made closer by strengthening ties with him. If you go to the market and you meet some one by chance, then holding his hand you ask him to become your friend, how do you ex-

pect him to respond favourably. In order to befriend some one, the relations have to be established and then the friendship would strengthen gradually.

(Malfoozat Vol. 9, p 49)

Prayers for Patients

It behoves a physician that he should be praying for his patients, for, everything is under the control of God. God has not forbidden to make use of the means available. It is necessary to take medicine (when one is sick) and to make plans for other things (that man wishes to accomplish) but it should be kept in mind that the real producer of results is God. It is only with His grace that we can achieve, whatever we can. When one is sick, one should take medicine ; one should pray also. At times God reveals a suitable medicine and thus the physician who prays for his patients, does a lot of good to the science of medicine (by telling the physicians, the medicine that has been revealed to him). It is the grace of God that He has, many a time, revealed some medicines to me for various diseases.

(Malfoozat Vol. 9, p, 53)

For God's Sake

Our Shariat takes it to be a *Shirk* that victories and gains should be made the target of achievement. God the Almighty, should be worshipped for God's sake ; there should be no other ulterior motive nor one should have a different intention. Appropriate action is the one which has no crookedness. If a men wishes to be partially for religion and partially for the world, it would be nothing but a crookedness. One should guard over self against this situation. God does not like this type of people. As approprite action is solely for God's sake, as a consequence of that, God Himself takes the responsibility of providing for that person. It is all the grace of God One must never think of these things while worshipping God. God, the Almighty, says that your provision is there in the heavens.

When a person loves another person, this love is considered to be sincere only when there is no ulterior motive behind it. The best example of true and selfless love in this world is to be met with in the love of the mother for her baby ; she has no ulterior motive for the love that she has for her child ; it is a natural love. Even if a king were to tell the mother not to put herself in difficulties for her child—and that she would not be questioned about him, whether he survives or lives no more—the mother instead of being pleased with the king would be annoyed with him for his having talked about the death of the child.

(Malfoozat Vol. 9, p. 96)

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SO SAID

The Holy Founder of the Ahmadiyya Movement

Read it yourself and tell the members of your family to read it.

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LET'S THINK OVER IT

Arsh—the Throne

The Founder of the Ahmadiyya Jamaat, may God make his message reach the corners of the earth at the earliest possible time says :

Some people think that just as a King gets himself seated on the Throne so also God is seated on His *Arsh* (Throne). That tantamounts to mean that He is limited. Such people should take note of it that it is nowhere mentioned in the Holy Quran that *Arsh* (Throne) is like a Throne on which God has got Himself seated—it should be remembered well that there are a lot of metaphors in the Word of God, so much so that at a certain place, the heart of the man has been called *Arsh* for, the Almighty manifests Himself on the heart That far off and the place farther away from everything is also called *Arsh*, that is, the place where the point of creation is reached (i.e. that is the extreme end of it).

The learned people know that it is a symbolic expression and it is a subtlety. For example, it is said that wherever you are, there He is with you. Where there are five, God is the sixth among them. It is a symbolic expression which misleads the people to think that God is a limited Being. It is in order to remove this erroneous idea that it has been said that He is on the *Arsh*—that is, the extereme end of creation.

Since sins are committed on the earth and impure deeds are perpetrated here, to limit God only to the earth makes the people idol-worshippers and the worshippers of the created objects—as the Hindus have become (idol worshippers and the worshippers of the created objects), the Holy Quran has, on the one hand, described a close relationship between the creatures and God and has told us that He is the s ul of every soul and He is the mainstay of everything and on the other hand, in order to save mankind from the mistake of taking a human being to be a God, it says that He is above everything and He is farther away from everything ; in the terminology of Shariat that place is called *Arsh*. Thus *Arsh* is not such a Throne on which God is seated as a man is seen sitting. The place is far away from the created objects and is pure and holy. It is called *Arsh*. It is stated in the Holy Qu an that having created a relationship between the created objects and Himself, He settled Himself on the *Arsh*, that is despite all the relations, He is separate, altogether, and did not get Himself mixed up with the created objects.

In short, the fact that God is with the man and He prevails over everything, is a symbolic expression. This fact has been mentioned in the Holy Quran so that God's closeness to human beings may become apparent ; His being far away and above everything else and being pure and Holy and being seated on the *Arsh*—this has been mentioned in the Holy Quran so that it may be a proof of His being One and without any partners and pure with no human weaknesses.

That the *Arsh* is being carried by

the Angels actually means that God is at His place which is far away (the place of Tanazzoh) and this attribute of His keeps Him far away and altogether hidden. In the Quranic terminology this place is known as *Arsh*. Thus He becomes far away from the human intellect and He goes beyond the reach of human wit. His four attributes which have been called four angels—and which have manifested themselves in the world—make Him manifest. These four attributes are, 1) His being Sustainer, 2) Beneficence, 3) Mercy, 4) Master of the Day of Judgement. These are the four attributes of His, that are carrying His *Arsh*. In other words His hidden Being is manifested through these four attributes. This God realisation (through these four attributes) will be doubled in the next world, which will make the number of angels carrying the *Arsh*, eight, in place of four. God the Almighty has called them four attributes of His, the most perfect manifestation of His and has concluded therefrom that only the God who owns these four attributes is worthy of worship. And the fact is that these four attributes are perfect in themselves in every way. They are like a complete circle which encompasses all that is connected with God-head, for, these attributes contain the primary, as well as the middle one and the final ones—the middle ones being the Rahmaniyyat (Beneficence) and Rahimiyyat (Mercy). As a matter of principle, no act of God, is such that these four attributes do not comprehend it.

Thus it can be said that these four attributes show all the features of God and that is why this is what is meant by His being established on the *Arsh*. With the coming into action of these four attributes, metaphorically, He got Himself seated on the *Arsh*. None of the attributes which are connected with God-head are outside the pale of these attributes and therefore all the attributes have manifested themselves. Just as when a King sits on his Throne at the time of His Coronation, his full power of being a King comes into perspective. On the one hand the order is given for the preparation of all that is required by the King and the order is complied with immediately—that is the reality of the general Sustenance On the other hand, the Royal generosity bestows a lot of wealth; this being the reward for any specific deeds. Still on the other hand (in the third place) those who are busy serving the King are helped with suitable rewards —and in the fourth place, the door is open for rewards as well as punishments. These are the four aspects linked with the Cornonation. Thus, to put these four attributes into action by God, tantamounts to His being seated on the Throne, which is called *Arsh*.

(Continued from page 2)

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in their final examination the following year. That is how we can compare their results with the result of others who would not get Soya Lesethene.

As for the subject of the research Huzur told the students that tne Holy Quran had told us of a basic point which must never be forgotten. That point is that this universe is a collection of scattered elements and everything is, one way or the other, linked with other things. It is this point that should be the main theme of their research.

The Convention came to a close with silent prayer led by Huzur.

Tarbiati Jalsa of Lajna

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The Lajna Imaillah held a Tarbiati Jalsa at Rabwah on the 1st of December, 1967. One of the topics at this jalsa was "Obedience and what it means" and it was Sayeda Mehr Apa who addressed the gathering on this subject.

She said : The Holy Quran says

يا ايها الذين امنوا اطيعوا الله و اطيعوا

الرسول و اولى الامر منكم

That is, O ye who believe, You should obey God and you should obey the Messenger of God and you should obey those who are your officers (or rulers).

In this verse obedience to all the three—God, the Messenger and the rulers—has been made obligatory.

The words اولى الامر منكم in the passage

اطيعوا الله و اطيعوا الرسول و اولى

الامر منكم

means, spiritually speaking, the Imam and his Successors. Physically speaking, they mean the King and all such officials who are not opposed to our noble aims and who can be of some use to us in the execution of religious duties.

Thus, this verse enjoins upon us obedience in both the capacities. That is, obedience to the commands of God and obedience to His Messengers and their successors also, obedience to those who are اولى الامر that is, those who have been placed above us, intellectually, practically or spiritually—or those who are physically superior to us.

The key to our success lies in following the commandment that has been given to us in this verse, for, this really is the obedience to the Successor of the Prophet. When we display negligence consciously or unconsciously whether it is by word of mouth or through our actions, it is not in fact, disobedience to the officials, it is disobedience to the commands of God. So far as your sincerity and your sacrifices are concerned, with the grace of God, you have an excellent record and you deserve appreciation. I pray to God that He may continue to give you increase in your love, affection, sincerity and spirit of sacrifice. Your struggle in this field is a continuous process and I pray that God may crown your efforts with success.

The office-bearers and the other members are, with the grace of God, working to the best of their abilities and they are carrying out their duties with great mutual cooperation. But let us remember that it is not enough that only those who are assigned some duties should be doing their work—that cannot help us to achieve our aim—the great aim for which this Jamaat has been established. Along with the mutual cooperation of the office—bearers and the lay members, the cooperation of the public is also very essential. Unless our elderly ladies and our young daughters give their full cooperation, no concrete results can be produced. Take the example of the meetings—the meetings that have been decided upon by the members of the area itself—and

with one voice—it is decided by the members themselves whether these meetings should be held fortnightly or weekly. These meetings are not attended by all the members. When the question is raised as to why all the members do not attend, the absentees answer by saying that the meetings are only a means of wasting the time. What does this answer mean? Quite apparently this answer is based on misund rstanding. There always are some very important items on the Agenda—the instructions of the Imam Jamaat Ahmadiyya are conveyed, the programme of the Lajna is acted upon, new schemes are made for the furtherance of the cause of the Lajna—and these schem s have later on to be acted upon. One hears of good things. But even if, as they say, the meetings are a mere waste of time, they should not absent themselves, rather they should ponder over the matter and try to realise that the attitude of theirs is altogether contrary to the spirit of obedience.

We should have a spiritual feeling that even if nothing is done at these meetings we must attend them. Obedience is our duty and it is our moral duty to cooperate with اولی الامر (the one placed above us as our ruler). If we attend the meetings despite the fact that no programmes (useful programmes) are conducted at these meetings, we become deserving of the reward, for, it is a clear proof of our obedience.

According to the instructions of Hazrat Muslih Mauood all of us (women) should participate in the Lajna affairs. N>ne of our household duties should stand in our way. Whatever the circumstances we must spare time for the Lajna—and we must attend the meetings of the Lajna—all the women and all the girls.

Now I should like to say a few hings about cleanliness. Cleanliness means the cleanliness of the heart, of the body, of the house and of the environments.

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Cleanliness of the body and of the house and the environments is very closely linked with spiritual affairs. Our being clean is a proof of our being possessive of spirituality. All of us must take it as an essential duty which we must perform. In fact this cleanliness shows the high status of a believer.

So far as the cleanliness of the heart is concerned, it demands that we should do away with all the personal differences and dissensions and we should forgive and forget. Wherever we find the differences we should try to remove them. Even if some people cross the bounds, we should show patience and forbearance.

(Then she talked of the Jalsa which was approaching fast and advised all the members of the Lajna to perform the duties conscientiously and prayed for them that God may enable them to work for the Jamaat better than ever before.)

Talking about the month of fasting she said, "the doors of blessings, mercy, forgiveness and benev>lance are made wide open for all those who seek after these things, during the month of fasting. There is no doubt about it that so far as the classes of the Holy Quran and other activities connected with fasting are concerned, not one tenth of what is done at Rabwah is to be met with elsewhere. God has graced us with Tahajjud, Nafl, Prayers Classes of the Holy Quran, Tarawih, Charity and a lot of oth>r things. We have been blessed with these things through the Holy Founder of the Jamaat

and we should be grateful for this merciful act of God.

Our duty should shake us up and make us try to become recipients of the blessings. We should take care of the etiquettes of the Mosques, clean them and our noise should not disturb the Mo'takifeen, rather we should provide them with facilities. When it is time to break the Fast, we should particularly shun useless talks and in a dignified manner we should take our seats for the Prayer and classes (Dars).

The Mosque is purely the House of God and it should be kept clean ; our movements and our talks should not disturb anyone. Some women while praying begin to cry so loudly that their noise disturbs everybody. There is no doubt about it that we cannot enjoy the Prayer unless one's heart begins to cry but this state of mind should not disturb others. Disturbing others is not anything commendable nor it can make one deserving of rewards. A prerequisite for begging God for something is that there should be calm and quiet.

(In the end, Hazrat Mehr Apa advised the members of the Lajna to keep all these things in view and to try to derive the greatest benefit from the month of Fasting. She also prayed that God may help everybody to do good and to eradicate evil.)

Read regularly

MONTHLY

Tahrik-i-Jadid

RABWAH

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on mother's demise

o, how I would give
one year of my life
if she still could live
one year more to strive

to see all the truth
like purest sunlight
to see how his youth
make all good hearts bright

o, how I would weep
one deep hour long
if she could see sheep
fed by your words strong

to thank Him, who knows
that all my songs true
that silky wind blows
from the garden to you

o, how I would pray
for your light on her soul
if I hear her say :
glad, you reached your goal

while her way all would pave
as my friend, the light,
who dreamt that her grave
brethren prayed for her sight

o, how will I smile
when the moon lightens through
rolled beside cloudy while
from bliss seeing You.

Hadayatullah Jamal

The following letter was addressed by Maulana A. U. Kaleem to the Press

Emancipation of Woman and the Holy Quran

The Parade section of the Washington Post, June 7, 1981 under Intelligence has carried out a news item with the caption SORRY NOW.

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It seems the writer of the Intelligence has tried in the footsteps of Joseph Kraft to expose his self-conceived "the dark side of Islam".

It is absolutely inconsistent with the so-considered advanced culture of the Western society that their information on Islam should come through adulterated channels from the hands of the propagandists hostile to Islam; and in this respect, I must assure the readers, that misconception, or even misconstruction by which we are the chief sufferers. Things having no existence whatsoever in our teachings and polity have been imputed to us, and baseless charges advanced against Islam, nay, the very beauties which we account amongst our exclusive possessions have been denied to us, and the very evils which Islam came to eradicate, and did succeed in doing so, ascribed to it. The same applies here.

The writer distorting the true picture of Islam has laboriously presented the emancipation and equality of woman as paradoxical to Islam and its tenets.

Before the advent of Islam, woman had no position in society. They were at the mercy and caprice of their menfolk and were treated as goods and chattles. It was Islam that, for the first time, vindicated the rights of women and gave them a status unknown and even unthought of to this day. They are granted all the fundamental rights. They are given the right of inheritance of the property of their father, mother, husband, son daughter and brothers.

The Holy Quran emphasises that God in His perfect wisdom has created all species in pairs and so men and women have been created of the same species as is said:

"O mankind be mindful of your duty to your Lord, who created you from a single soul and from it created its mate and from the two created and spread many men and women." (4 : 2). "Of His Signs it is that He has created mates for you of Your own kind that you may find peace of mind through them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect." (30 : 22).

Some religious disciplines mistakenly esteem celibacy more exalted spiritually than conjugal life. Islam disapproves of celibacy and condemns it The Holy Quran says: "They devised monasticism as a means of seeking Allah's pleasure. We did not prescribe it for them, and they did not observe it duly." (57 : 28)

The whole concept of monasticism originated in the notion that woman was an inferior type of creation and association with her was degrading

and demoralising. The Church Fathers laid the rsponsibility of man's fall upon woman. and represented her as being without soul and an instrument of the devil. Islam denounced this attitude, and raised woman to a position of spiritual equality with man. It held that man and woman complemented each other and were a means of mutnal fulfilment. For instance, it is said :

"They (woman) are a garment for you and you are a garment for them" (2 · 188). We all know that we wear clothes to cover our bodies and to hide our nakedness. Another purpose of wearing them is to protect our bodies from heat and cold. In the same way the husband and the wife must act as a cover for each other's weaknesses and shortcomings and for each other's honour and chastity.

Woman's spiritual equality with man is repeatedly stressed in the Holy Quran. For instance it is said :

"For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Him, and men who are truthful and women who are truthful, and men who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him, Allah has prepared forgiveness and a great reward." (33:36)

Men and women will equally be rewarded in the hereafter : "whoso does good whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit." (4 : 125)

Talk of Islam's failure to adjust to modernity is usually based on western definition and concepts of "modernization" and "progress". modernization does not have to mean Westernization and secularization. Islam is not against modernization. But when modernization aims at fulfilling only materialistic needs while disregarding

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Throwing the Sins Down

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From the peak of this high hill
I could see
The universe standing still
With a deaf and dumb mind
That is lost, and cannot find
Its way to the future days
Where a demon of dread stays
To suck the vigour of youth
As a lie struggles with truth
The chimes of bell are dead
And the time doesn't move ahead
I cannot see and I cannot say
What's above and far away
The earthly creatures are out of sight
And I might
Say that there, down below
The life does not grow
It's hollow span of thought
Like an inconceivable Knot
That tooth and nail cannot loose
With all the tricks and pranks and ruse
But lo, I have a bubbling wish
Which moves in my heart like a fish
Whate'er there be
There is none to see
I have a load of sins on my head
Which, here and now, I would likd to shed
I throw it on the steep
And it will go down, down and deep
To where, I would not like to know
My wish is just to throw
My load of sins from up the hill
When the whole universe is still
It is a chance, and it must not go
Let me throw—let me throw.

Naseem Saifi

moral matters, it always ends up breaking down the structure of society.

Unfortunately the West no longer considers chastity a virtue, indeed it has become a reproach. Experimental living together and promiscuity have become the norm. Perversion and sensuality, inside and outside wedlock, are deemed the true purpose and object of sex. Woman has been degraded into a mere instrument for sexual indulgence. According to Islam the relationship between husband and wife should be characterised by grace. The Holy Quran says :

"Consort with them graciously. If you dislike them, it may be that you dislike something in which Allah has placed much good." (4 : 20)

Husbands and wives have reciprocal obligations towards each other, but as man is the breadwinner and has the responsibility of providing for wife and family, in case of difference in the matter of running the household he has the final world. lest things should get out of hand and the family should be faced with ruin :

Wives have rights corresponding to those which husbands have, in equitable reciprocity, though, in certain situations men would have the final word and they enjoy a preference, Allah is Mighty, Wise." On account of the physical weakness and delicacy of women and their vulnerability, men are appointed guardian over women :

"Men are appointed guardians over women, because of that in respect of whieh Allah has made some of them excel others, and because the men spend of their wealth. So virtuous women are obedient and safeguard, with Allah's help, matters the knowledge of which is shared by them with their husbands."

The Western civilization claims to "emancipate" woman only to exploit her as che means for destroying the home and the family. Most devastating, however, is the ever-increasing freedom for illicite sex. No effort is spared to exploit and commercialise the female body. The result can be seen in the sky rocketing rise in the number of divorces, abortions unmarried mothers, teenage pregnanc es, illegitimate children, sex crimes and cases of veneral diseases.

Here are the statistics mostly published in the Washington Post which show the result of that "emancipation of which the writer of the Intelligence is advocating for the Muslim women, and for which he asserts that the Iranian women are SORRY NOW :

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"More American marraiages than ever broke up in 1979 as the number of divorces nearly trippled what it was 20 years before, the government reported yesterday. Some 1.18 million divorces were granted in 1979. 4.5 percent more than the 1.13 million of 1978, and almost three times the 395.000 granted in 1959, according to the National Centre for Health Statistics." The Washington Post June 9, 1981).

2. "Approximately 1.3 million adult men and women lived togather as unmarried heterosexual couples in 1976, according to the Census Bureau. The number doubled from 1970, when 654,000 unmarried men and women shared household." (The Washington Post May 28, 1977). Now the number must have increased manyfold.

3. "More than half of the children born to Washington residents in 1975 were born out of wedlock

Overall, 4,988 children were born to unmarried women in Washington in 1975 compared to 4,758 born to married women. Nationwide, about 13 percent of all children are born to unm rried women, a proportion that has been increasing steadily since 1963." (The Washington Post November 11, 1976).

4. A Washington Post December 1976 Editorial presents the problem in this way :

"As those U.S. pregnancies suggest, U.S. teenagers are sexually active. Indeed, half the 21 million teenagers have intercourse at some some time before age 19, and a fifth of the nation's 13 to 14 year-old have had intercourse at least once.....One of the principal resu:ts is that a million teenagers a year become pregnant and 600.000 give birth." The Washington Post December 11, 1976).

5. According to The Washington Post, April 1977 : "Last fiscal year, 1,011,014 cases of gonorrhea were reported to the U.S. Public Health Service, an increase of 25.4 percent since 1965 and the highest number since the PHS started keeping such records 55 yeas ago."

6. "There were 76,736 cases of syphilis reported to the PHS during FY 1976 and it is estimated that at least 360,000 more untreated cases occured in the United States last year..." (The Washington Post April 17, 1977).

7. According to the report Gonorrhea which often leads to sterility affected some 22 million women last year, accounting for 1.2 million hospital days costing society some S 229 million. Likewise the institutional care of people suffering from syphilitic psychosis cost taxpayers S 60 million last year." (The Washington Post April 17, 1977.

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In the early days of Islam women enjoyed full liberty, joined congregational prayers with men and played their full part in the progress and advancement of their nation. Even sometime they accompanied men in wars and performed the following duties :

1. They carried away the wounded from the battle, 2. nursed them ; 3. those who died, buried them 4. supervised the kitchen of the army ; 5. revived the spirits of the soldiers by reciting heroic verses, very often composed by themselves. The rigour of purdah was considerably lessened to facilitate the performance of their beneficient duties as nurses.

Islamic history is full of brilliant Muslim women. The wife of the Holy Prophet Mohammad (peace and blessings of God be upon him) namely Ayesha, became one of the greatest jurists traditionists commentators and genealogists of her day. Ayesha knew medicine also and well versed in all Arabic literature and poetry. Sakina daughter of Hussain the Martyr, was a lady of great scholarly reputation. In Spain, even ladies entered the lists as votaries of the muse. Valadata daughter of Khalifa of Cordova, "endowed with equal beauty and genies" was considered as the Arabian Sappho. Labena also a native of that far famed capital, not only excelled as a poetess, but was also deeply skilled in philosophy and arithmetic. and held an office of private secretary to the Khalifa Hakim.

Muslim ladies physicians and jurists have both been of great renown. Zubaidah, the wife of famous Haroon Rashid of Baghdad and Nur-Jehan the wife of Jehangir, Emperor of India have both played a very important

role in the history of theirs. Muslim Queens have successfully governed countries and empires. It was through Islam, more than anything else, that the woman an illimitable scope for demonstrating her capabilities. One frequently comes across, in Islamic history feminine names noted in the arts of peace as well as wars.

(Alhaj A. U. Kaleem,
Washingt. D. C.)
Dated June 12, 1981.

10-day Course

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By the grace of Allah, the Ahmadiyya Youth Organization, Lagos State Branch, is organizing a 10-day Islamic Vacation Course for Muslim Students in Primary and Post-Primary Institutions in Nigeria. The Course which will be held at Victory High School, Airport Road. Ikeja, will be declared open on Friday 14th August, 1981 by the Lagos State Commissioner for Sports, Youth and Social Welfare, Hon. Abdul Ganiyu Ajimotokan (at 4 p.m.).

2. The course, which is the fourth of its kind, is being organized by Ahmadiyya Youth in order to combat moral decadence among Muslim Youths and also to infuse in them, the spirit of discipline, dedication, hardwork, and self-reliance through moral and spiritual training. The Course will last till Sunday, 23rd August, 1981.

3. Participants, numbering over 1,500 are drawn from Bendel, Ogun, Ondo, Oyo and Lagos States. The Northern and Eastern Branches of this Organization have also embarked on similar programme for students in these areas during the current school vacation.

4. At the opening ceremony, Muslim, dignitaries will address the student participants. Also during the period of the Course, there will be lectures, symposia, and various sporting activities including football, table tenis, athletics, and rope climbing.

5. The closing ceremony will by the grace of Allah be chaired on Sunday, 23rd August, 1981 by the Lagos State Commissioner for Education, Dr. Olawale Idris.

(Rizwan A Mohammad)
Publicity Secretary
Ahmadiyya Youth
Organization, Lagos.

OBITUARY

It is announced with great regret that MALIK ABDUL HAFEEZ, our Missionary serving the Fiji Mission, succumbed to the injuries that he received from a Car accident. Inna lillahi wa inna ilaihi rajioon. The accident took place on the 15th of August in the evening at about 6p.m. local Fijian time and he breathed his last in the early hours of the morning next day.

He was travelling to Lambasa on a preaching tour while his Car, driven by another friend, collided with a truck loaded with Sugar Cane. He had head injuries and was operated upon but he could not survive.

Malik Abdul Hafeez had graduated from the Jamia Ahmadiyya in 1974 and was first posted to Takhat Hazara. Later he served Mardan and Rahim Yar Khan as well. He was an untiring worker and wherever he went a large number of people were drawn to him for his good and charming qualities.

He was the grand-son of a well known Companion of the Holy Founder of the Ahmadiyya Jamaat—the name of this Companion was Hazrat Nizamud-Din.

We pray to God that He may grant the deceased high ranks in the Paradise and He may protect and help the bereaved family. Amen.

(The Janaza was brought to Rabwah by Mr. Zafrullah Khan, a member of the Ahmadiyya Jamaat, Fiji. Being a Musi, he was buried in the Bahishti Maqbarah).